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AUTHOR Roberts, David Harrill
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ABSTRACT

This paper presents a "natural" method of second language learning which stresses contact with native speakers and de-emphasizes textbook learning. The method described here is that used by Baptist missions in eastern Africa to teach Bemba, but is transferrable to any language. Some of the main principles of the method are: (1) language learning does not result from studying textbooks or listening to recordings; (2) language is best acquired by living among native speakers of the target language and employing educationally sound methods developed by linguists; (3) rudimentary linguistic skills can be used by the layman to facilitate his acquisition of a second language; such skills as articulatory phonetics, phonetic inscription, and linguistic analysis enable the serious student of a language to acquire it with near-native fluency in a relatively short period of time; (4) the concept of learning cycles must be understood and properly utilized to insure the student constant progress in acquiring a second language; and (5) language and culture acquisition are inseparable. Appendices contain six sample Bemba lessons, information on choosing an informant, and information on recording procedures. (Author/AM)

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BRIDGING THE GAP: LANGUAGE LEARNING METHODS
EMPLOYED BY BAPTIST MISSIONS IN EASTERN AFRICA

by: David Harrill Roberts

A paper read before the THIRD ANNUAL CONFERENCE of
the LANGUAGE ASSOCIATION OF EASTERN AFRICA,

Nairobi, Kenya

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Acknowledgements

Any piece of research in a language other than one's native tongue requires the relentless use of an informant whose linguistic skills in the target language are both fluent and "common". By use of the word "common" I do not mean to be derogatory but simply descriptive. That is, the informant must speak the brand of language that most speakers use. My informant for the basis of this research has been Christopher Kunda, of Luanshya, Zambia. Ba Kunda is a seventh grade school-leaver who was born in Chilonge, a village near the shores of Lake Bangweulu in the Ng'umbo region. The Ng'umbo region is on the border of the Luapula and Northern provinces of Zambia. He was reared on the Copperbelt in the mining townships of Mpatamatu and Mikomfwa.

Ba Kunda made long and painful daily trips on his crippled legs from the township to my home in Luanshya for over a year. Ba Kunda soon became my link with the Bemba-speaking world. He provided the essential bridge over the vast gorge between text books and actual linguistic competence. His devotion and selfless work will never be forgotten. Christopher was more than informant for linguistic research: he became a friend who visited in my home often and opened his home to me. We enjoyed soccer and conversation and shared meals in one another's homes. He was my friend who guided me in many hours of learning about and acquiring the culture and language of the marvelous Bemba.

Thanks must be given to the Foreign Mission Board of the Southern Baptist

Convention, headquartered in Richmond, Virginia, U. S. A., and to the Baptist Mission of Zambia for providing the necessities of the much-too-short stay in Zambia and the opportunity to develop the language study program for new missionaries assigned to work in Zambia to spread the gospel of Jesus Christ. To the Baptist Mission in Malawi must also go thanks for their invitation to conduct research in Chichewa for the purpose of establishing language study guidelines for their missionaries.

Finally, my thanks go to Charles Middleton, Blantyre, Malawi, for encouragement and technical help in recording the Chichewa material - and especially for having enough faith in the methods set forth to try them; to my devoted wife, Madonna, not only for following me across the Atlantic to Eastern Africa, but more importantly, for following me back to the U.S.; to Miss Marsha Puckett, of Bluefield College.

May God bless you all.

David Harrill Roberts
Bluefield College

Bluefield, Virginia
United States of America
July 1976

Preparation for Language Study

The Foreign Mission Board of the Southern Baptist Convention provides extensive anthropological and linguistic training for each of its missionaries before allowing them to travel to other countries as representatives of Jesus Christ and the Southern Baptists. This training is provided at two locations in the United States: Pine Mountain, Georgia, and Raleigh, North Carolina. The Pine Mountain location is where most receive their training. The programs are similar in approach and identical in their goals: to give the new missionary the necessary linguistic tools for learning other languages with less difficulty and to provide him with some anthropological insight. The Georgia program trains those missionaries of the Southern Baptist Foreign Mission Board with longer expected terms of service, usually four years to retirement. The North Carolina program trains missionary "journeymen" who normally serve in a country for about two years before returning to the United States.

During the 14 week orientation period at Pine Mountain, the missionaries receive more than 200 hours of lecture, taped laboratory periods and practical exercises in linguistics and anthropology. Resource personnel include Christians who are internationally-known experts in linguistics and anthropology. The basic texts used are *MANUAL OF ARTICULATORY PHONETICS*, by William A. Smalley and *BECOMING BILINGUAL*, by Donald N. Larson and Smalley, both published by Practical Anthropology.

Language School Locations in Eastern and Southern Africa

The language schools for Southern Baptist missionaries living in Eastern and Southern Africa are strategically located to create an atmosphere most conducive to the learning of Bantu languages indigenous to the various countries.

Missionaries who will be living among the nationals in Kenya, Uganda, and Tanzania study Swahili at the Baptist Language School located at the Brackenhurst Baptist Assembly Grounds in Limuru, Kenya. A staff of specially-trained Kenyans guides the new missionaries in their acquisition of Swahili. After six months of study in Limuru, the missionaries continue their study of the language of the people "on location", living among the people where they will serve. Swahili serves, in many cases, as an interim language while the missionaries learn one or more of the local languages.

Those missionaries who anticipate serving the people of Malawi with the message of Jesus Christ study Chichewa in Blantyre under the direction of Rev. Charles Middleton, a missionary of considerable experience and a knowledge of Chichewa that is surprising to many a Malawian. In addition to the expert direction and leadership of Mr. Middleton, the Baptist Mission in Malawi employs Malawians as linguistic informants for both magnetic tape recordings and "live" drill and conversation sessions employing the latest linguistic techniques.

Missionaries to Malawi also spend a great deal of time in the villages and townships surrounding Blantyre in actual conversation with the residents of the

area. This concept of learning the language of the people from the people (rather than from impersonal, unresponsive books) is applied with considerable success in the language programs of the Baptist missions in Malawi and Zambia, where no mission-supported formal language "schools" exist.

While Southern Baptist missionaries are formally assigned to the countries of Mozambique, Angola, and Uganda, Southern Baptist mission work there is temporarily interrupted. No Southern Baptist missionaries are living in those countries so those language study programs are not discussed in this paper. Likewise, the language school for Southern Baptist missionaries in Rhodesia will not be discussed because of the sanctions against that country placed by the Organization of African Unity and the United Nations. Unlike the aforementioned countries, however, the cause of Jesus Christ is being furthered among Rhodesians of all colors by Baptist missionaries living within the political boundaries of Rhodesia.

Language Acquisition Methods and Proficiency Evaluation: The Zambia Plan

"A typical language study program" would adequately describe the methods employed by the Baptist Mission of Zambia. For this reason, and because the author is most familiar with the Zambia Plan, this chapter will deal in some detail with the language acquisition methods of missionaries in Zambia as being more or less typical for Southern Baptists without language "schools".

As the new missionary and his family arrive in Zambia, the Southern Baptist missionaries in the Lusaka area greet them at Lusaka International Airport and provide a week of orientation to the country and its capital. The new missionary is introduced to the Zambian Baptists of the Lusaka area for their first experience with Bantu-speaking people. During his orientation in Lusaka, the new missionary is encouraged to move among the people in the townships, the markets, at the bus stops and at every opportunity to listen to the language they hear spoken. They observe the actions of the Bantu to begin to acquire the culture and the language.

In case of the Lusaka area, the missionaries often hear more than one Zambian language. Most predominant in Lusaka is Chinyanja, followed by Chibemba, and then other tribal languages because Lusaka is the capital, bringing many from different villages to the center of the country's governmental activity.

After the short period of orientation in Lusaka, the new missionary and his family move to a language area determined by the Mission to learn one of the languages indigenous to Zambia. Currently, Southern Baptist missionary

work is confined to the following language areas: Chibemba on the Copperbelt and in the Serenje area (where a Chibemba dialect, Chilala, is primarily spoken); Chinyanja in the Central Province, especially in the Lusaka area; Chinsenga/Chichewa in the Eastern Province towns of Chipata and Petauke.

A missionary learning Chinyanja would follow a course prepared by the Foreign Service Institute of the Department of State of the United States of America. Additionally, he would have some materials prepared by this writer to encourage him to move out of the classroom and away from the electronic laboratory in order to become familiar with the people with whom he intends to spend the rest of his life. Textbooks have a distinct place in language learning, as do language tapes. There is no substitute, though, for conversation with the people of the country.

Close association and identification with the nationals is of utmost importance for several obvious reasons. One is the increased ability to learn the language of the people, not the language of a textbook. No one ever learned to fluently speak any language from studying a text. Children and illiterates learn to speak their mother tongues by practice and trial and error with fellow speakers. NO TEXTBOOK IS REQUIRED FOR THE EFFECTIVE ACQUISITION OF ANY LANGUAGE.

Americans have great difficulty in understanding why they should not rely solely upon textbooks for the learning of another language. Americans are "schooled" from early childhood right through adulthood. Many believe no learning can take place outside the classroom. Of course this is folly! Every-

one learns every day without entering a classroom. Language and culture acquisition are no different; in fact, language and culture acquisition actually come faster outside the classroom than in.

In my acquisition of Chibemba, a mere 20 percent of the language study time was spent in the classroom. The remaining 80 percent was beneficially spent talking with Zambians in the Luanshya area: Mpatamatu, Mikomfwa, Misaka, Ndola's townships and Kitwe's townships, as well as many villages where Ba Kunda and I made many friends. Most of the time, Ba Kunda accompanied me on our excursions into the villages and townships during the early states of my language study. Later, as I was able to understand directions and could make myself understood in simple ways in Chibemba, I gained confidence in myself and my linguistic abilities and ventured out on my own rather often.

While textbooks can ruin an American's acquisition of a foreign language, a few books were found indispensable to this linguist in his journey into the world of the Bantu. Two have already been mentioned: BECOMING BILINGUAL and MANUAL OF ARTICULATORY PHONETICS. A BEMBA GRAMMAR, by E. Hoch of the Chinsali Language Centre, Zambia, and THE WHITE FATHERS' BEMBA-ENGLISH DICTIONARY were most helpful in learning about Chibemba and Chibemba grammar. Note that I stressed learning about Chibemba. I did not learn Chibemba from the textbooks. Rather, I was able to take advantage of the fluency of the authors of these last two books. I found relying on other linguists' works necessary due to the limited time I had in the country. All four of these

texts are part of the new missionary's tools for learning Chibemba.

But those are not the only tools the new missionary has. He is also equipped with a series of tape recordings designed to provide drill and repetition few people would have the patience to provide. The missionary also has access to some materials developed by this linguist to aid in the language acquisition journey. Most important, though, is the language informant each missionary has to provide the much-needed human reaction and corrections not found in books or in normal musungu-bantu interactions.

The purpose of the materials entitled First Lessons in Bemba (FLIB) is to get the new missionary started in his language study by introducing him to some important linguistic principles which will aid him in his language program in Eastern and Southern Africa. The lessons could be called First Aid In Language but the acronym (FAIL) would not be appropriate for our purposes.

One of the most important concepts for the language student who is not in a formal language school is the learning cycle concept. Proper utilization of the language learning cycle will insure the student constant progress in his study of Chibemba (or any other language). The new Southern Baptist missionary was introduced to the learning cycle during his orientation period in the United States.

A learning cycle must be completed each day of the student's language study. The four parts of the learning cycle are PREPARE, PRACTICE, COMMUNICATE, EVALUATE. The student is to prepare a text of conversation for the day. The

text is to be simple and related to the business of getting along in a common situation in Zambia such as asking directions, buying at the market, greeting others, or later on, it may be a conversation about the share-crop method of farming. The text will be most helpful to the student if he keeps it simple. The student's adjustment to the languages and people of Zambia will become complex in a short time so the student is encouraged not to rush into complicated sentence structures.

Practicing the text he prepared is the next step for the language student. The student is told in the FLIB materials to practice and practice and practice over and over until he knows precisely how to repeat the text. The text must be learned so well the student can repeat it several times without hesitations, mistakes, or looking at the written text. This concept of repeated practice is known as overlearning. The language helper (informant) is indispensable in helping the student to improve pronunciation and intonation.

The next part of the learning cycle is projection. The student must go out of his home or office into the community to project his chosen text as many times as possible before going on to the next day's exercises. The text is projected, or repeated to, as many Zambians as possible in one day. With repeated projection, the text becomes as second nature and the student will soon be conversing with ease. The student is encouraged to project the text at least thirty times to thirty or more different Zambians with whom he comes in contact.

Since the student needs to know his weaknesses and mistakes for effective progress, he is to evaluate what he learned and how he used what he learned.

The language helper is especially effective in correcting the student and helping him to correct the pattern and work it up to perfection for the following day. The corrected pattern is used as part of the text for the next day. Grammar and pronunciation drills are prototyped for the student in BECOMING BILINGUAL and in FIRST LESSONS IN BEMBA.

The student must keep his texts simple and the sentences within the texts simple. Simple sentences are often referred to as kernel sentences. Kernel sentences are easily learned. As the grammar of kernel sentences is assimilated, the transforms come about naturally as the student begins to generate new sentences. (In considering just what materials should be presented in a language learning aid such as FLIB, I first thought of a strictly kernel sentence approach, discussing surface and deep structures, sentence generation and transforms, with the title of FIRST LESSONS IN AFRICAN SENTENCE KERNELS (FLASK). I dropped the idea after deciding the approach would drive the new missionaries to drink.)

Kernel sentences are those simplest sentence structures in a language. A child first speaks in kernel sentences before moving on to more complicated structures. So, after a few months of language study, the new missionary should be able to carry on a fairly intelligent conversation with just about any 4-year-old Zambian. Before that time, however, he will be able to generate kernel sentences. The student must not rush the first transformational stage of his language acquisition. Sentence transformation (putting together kernel sentences to make longer, more complex utterances or embellishments of kernel

sentences through employment of nominal or verbal modifiers) comes to the student in due time.

Language study in Zambia is a relaxed, loosely set program. The programs vary depending upon where the new missionary is sent for language study. For example, language study will be easier for the missionary living in the bush than it will be for the one living in a town. In either case, the new missionary must not isolate himself from the people because of the powerful sensation of needing what Americans call "book learning". The new missionary must get out among the people of Eastern Africa and listen to them speak their language. Furthermore, the student must watch the actions of the Bantu and analyze their inter-personal relationships, i.e., learn their culture.

Southern Baptist missionaries in language study in Zambia are provided with radios to listen to Chibemba broadcasts (or broadcasts of the language they are learning), encouraged to listen to Zambian language sermons when preached by Zambians, stand around at the post office, the bus stop and the market to just listen to the beautiful grammar of Chibemba. Not only will the new missionary come to love the sounds of Bantu languages, he will acquire the grammar of the language by listening. Children learn to speak by first listening; adults should, too.

The language student who cultivates an ability to hear a language will soon find himself speaking that language. Being fond of meaningful acronyms, the following seems appropriate to me:

Language

Internalizes

Substantially

Through

Ears,

Not mouths. LISTEN!

Speaking quite frankly and openly in an effort to get the participants of this conference to help us with some problems of communication, the new missionary sometimes becomes quite discouraged in his language study. Being results oriented as many Americans are, the missionary is anxious to begin preaching the Gospel of Jesus Christ to the people he has gone to serve. Many times the missionary would rather skip language study and begin preaching right away, using an interpreter. Distractions come to the language student in many disguises: illnesses, homesickness, culture shock, mission meetings, caring for their children, fatigue - an endless list. Some people will take almost any excuse to avoid language study. Creative diversion is recommended to the new missionaries but many confuse creative diversion with destructive distraction. Perhaps during the questions and comments period following the presentation of this paper, you, the participants will have some valid suggestions to offer in solving this serious problem of communication.

If the language student follows the suggestions and patterns set forth in FIRST LESSONS IN BEMBA, he will soon find that he is learning the culture of the Bemba along with their language. But it will not come without some effort

on the part of the student. Ico utemenwe cikoshe mbafu. (Roughly equivalent to the English idiom, "Where there's a will, there's a way.")

Lesson recording instructions, along with sample lessons from FIRST LESSONS IN BEMBA, can be found in the appendix to this paper.

Problems of Communication

The method of language learning proposed here and the results seem to be widely accepted by Zambians. The methods encourage the missionary to become friends with Zambians from the very first day. Zambians seem to react favorably to the musungu who demonstrates his love for the people.

Some of the problems of communication have already been mentioned. Others include problems of phonological, semantic, and grammatic origin. Americans suffer from a unique "disease of the eye that effects the tongue," according to American linguist Donald N. Larson. That disease, Professor Larson says, is "MONOLINGUAL MYOPIA", a result of English being the primary language of America. Throughout their education, Americans fail to learn the reality of the linguistic diversity of the world we live in. Once that shortcoming has been compensated for, another equally serious problem remains: English is the official language of Zambia.

It may come to some as a surprise that English as the official language of Zambia would create communication problems for the native speaker of English. The problem comes when the missionary approaches a Zambian on the Copper-belt with the greeting, "Mwapoleni, mukwai, mulishani?" and the reply from the Zambian is, "I'm fine, how are you?" in Zambian English. The example is typical of a conversation between American and Zambian. The American wants to practice his Chibemba while the Zambian wants to practice his English. A solution to the problem is vital to the American's acquisition of Bantu languages.

In spite of the problems and shortcomings cited here, the method of learning Bantu languages has been proven successful in the field in Zambia. Linguists and government leaders might be well advised to investigate further the "natural" non-school method of language acquisition.

FLIB

Appendix A¹

Chibemba Lesson One

- | | |
|----------------------------|-----------------------------------|
| A. Mwapoleni mukwai. | ukupola
(to be in good health) |
| B. Endita mukwai. | |
| A. Muli shani? | ukuli
(to be) |
| B. Ndi fye bwino. | ukuli |
| Nanga imwe, muli shani? | ukuli |
| A. Ndi fye bwino. | ukuli |
| Ndesambilila ici Bemba | ukusambilila
(to learn) |
| Shalenipo mukwai. | ukushala
(to remain) |
| B. Eya, kafikenipo mukwai. | ukufika
(to arrive) |
-

- A. Hello, Sir.
- B. Yes, Sir.
- A. How are you?
- B. I am just good.
- And you, how are you?
- A. I am just good.
- I am learning Chibemba.
- Stay well, Sir.
- B. Fine, arrive well, Sir.

¹The materials presented in Appendix A are taken from FIRST LESSONS IN BEMBA, all rights reserved by David H. Roberts and the Baptist Mission of Zambia.

FLIB

Chibemba Lesson One

NOTES:

- 1 - 'Mukwai' is a term of respect used for male and female for both singular and plural.
- 2 - 'Endita' is an interjection of acknowledgement. Here, it is translated as the English word 'yes' but can not be used to answer a question in the affirmative.
- 3 - 'Eya' is also an interjection of acknowledgement of agreement. It can not be used in another sentence type in the meaning of the English word 'fine'.

FLIB

Bhibemba Lesson Two

A. Mwapoleni mukwai.

B. Endita mukwai

A. Muli shani mukwai?

B. Ndi fye bwino.

Nanga imwe, muli shani?

A. Ndi fye bwino

Ndesambilila ici Bemba.

Pantu ndefwaya ukulanda pali Yesu Kristu.

Yesu Kristu kuti aleta insansa.

Natotela.

Shalenipo mukwai.

B. Eya, kafikenipo mukwai.

ukufwaya / ukulanda
(to want / to tell)
ukuleta
(to bring)
ukutotela
(to thank)

A. Hello, Sir.

Thank you.

B. Yes, Sir.

Stay well, Sir.

A. How are you, Sir?

B. Fine, arrive well, Sir.

B. I am just good.

A. And you, how are you?

A. I am just good.

I am learning Chibemba.

Because I want to tell about Jesus Christ.

Jesus Christ brings happiness.

FLIB

Chibemba Lesson Two

NOTES:

- 1 - Take note of the verb forms in the right-hand column of each page. 'Uku' and 'ku' denote the infinitive form of the verb. 'Uku' is the complete form but most Chibemba speakers either omit the initial vowel sound or make it a voiceless, high, back rounded vowel. A few changes in the infinitive-denoting prefix are of phonological origin and are discussed in the lesson the form is first introduced in.
- 2 - The verb 'ukuli' expresses a transitory state. The corresponding verb for our English 'to be' is 'ukuba'. 'Ukuba' a more permanent state such as the English 'where do you live?'. In Chibemba, we find 'waba kwi?'. The English 'where are you?', on the other hand, is 'uli kwi?' in Chibemba. A form of 'ukuli', then, is used to express such states of being as health, temporary location, etc.

FLIB

Chibemba Lesson Three

A. Mwapoleni mukwai.

B. Endita mukwai.

Muli shani?

A. Ndi fye bwino.

Bushe namukwata nkonde?

ukukwata
(to have)

B. Ee, natukwate nkonde.

A. Nishinga umutengo?

B. 10 ngwee per kilo.

A. Nalashita.

ukushita
(to buy)

B. Natotela mukwai.

A. Eya, shalenipo mukwai.

A. Hello, Sir,

B. Yes, Sir.

How are you?

A. I am just good.

Say, do you have bananas?

B. Yes, we have bananas.

A. What is the price?

B. 10 ngwee per kilo.

A. I will buy them.

B. Thank you, Sir.

A. Fine, stay well, Sir.

FLIB

Chibemba Lesson Three

NOTES:

- 1 - While there is a complete system of cardinal and ordinal numerals in Chibemba, most Bemba tribesmen, even those far in the bush, count in English. For this reason, English numbers will be used in FLIB.
- 2 - Syllabicity in Chibemba is CCV, CV, or V. It is never -VC or any combination ending in a consonant. This is radically different from English, which includes the -VC pattern in many words.
- 3 - The response of Speaker B to "Nishinga umutengo?" is a good example of how many English sequences have crept into Chibemba. You will find less of this word-borrowing in the rural areas than in the urban areas of Zambia. It exists, however, throughout Zambia.

FLIB

Chibemba Lesson Four

A. Mwapoleni mukwai.

B. Endita mukwai.

A. Ici cinshi?

B. Cinanashi.

A. Bushe muleshitisha?

ukushitisha
(to sell)

B. Ee, ndeshitisha.

A. Nishinga umutengo?

B. 25 ngwee.

A. Umutengo wakula.

ukukula
(to be great)
ukubwasha
(to return)

B. Nabweshako 5 ngwee, leteni 20 ngwee.

A. Nalashita.

Natotela mukwai.

B. Eya, Kafikenipo mukwai.

A. Hello, Sir.

A. I will buy it.

B. Yes, Sir.

Thank you, Sir.

A. What is this?

B. Fine, arrive well, Sir.

B. A pineapple.

A. Say, are you selling?

B. Yes, I am selling.

A. What is the price?

B. 25 ngwee.

A. The price is too great.

B. I reduce it 5 ngwee, you bring 20 ngwee.

FLIB

Chibemba Lesson Four

NOTES:

- 1 - Notice the similarities in Lesson Three's 'ukushita' (to buy) and Lesson Four's 'ukushitisha' (to sell).
- 2 - In many cases throughout FLIB, the literal translation will differ slightly from the free translation. The literal English is given for the verbs as an aid in assimilating the grammatical 'rules'. Care must be taken to insure that you use the situation/context transfer of concept rather than the literal translation for speaking. In other words, you must think in Chibemba, not think in English then attempt to translate into Chibemba.

FLIB

Chibemba Lesson Five

A. Mwapoleni mukwai.

B. Endita mukwai.

A. Muli shani?

B. Ndi fye bwino.

A. Ishina lyandi ninebo George.

Nimwe banani ishina?

B. Ninebo Christopher.

A. Nyikala no ulupwa lwandi mu Luanshya.

ukwikala
(to dwell)

Natotela mukwai.

Shalenipo.

B. Eya, kafikenipo mukwai.

A. Hello, Sir.

B. Yes, Sir.

A. How are you?

B. I am just good.

A. My name is George.

What is your name?

B. My name is Christopher.

A. My family and I live in Luanshya.

Thank you, Sir.

Stay well.

B. Fine, arrive well, Sir.

FLIB

Chibemba Lesson Five

NOTES:

- 1 - The possessive stem '-andi' indicates 'my' or 'mine'. In Chibemba, the possessive always follows the noun possessed and acquires the prefix of the noun or a modification of it. Two examples: a) the full form of 'ishina' is lilishina'. A modification of the prefix 'ili-' is added to the possessive stem '-andi', producing 'lyandi'. b) 'Ulupwa', which in English is 'family', plus the Chibemba word for 'my' produces 'lwandi'. So, 'ishina lyandi' is literally translated as 'name, it mine' and 'ulupwa lwandi' is 'family, it mine'.
- 2 - 'Nimwe' represents the phonological transform of 'na imwe' which translates literally into English as 'and you'.
- 3 - 'Ukwikala' is formed from the verb prefix 'uku-' plus the verb stem '-ikala'. When the (u) sound precedes another vowel sound (u) becomes (w). The most common of these phonological changes are:

$$a + u = o$$

$$a + a = a$$

$$a + i = e$$

There are other similar changes which will be discussed later.

FLIB

Chibemba Lesson Six

TEXT 1

Umulilo nau kaba.

Umupika nau kaba.

Amenshi naya kaba

Icakulya naci kaba.

Ubwali nabu kaba.

Foloko nai kaba.

Supuni nai kaba.

Mwele nau kaba.

TEXT 2

Umupika nau talala.

Amenshi naya talata.

Icakulya naci talala.

Ubwali nabu talala.

Foloko nai talala.

Supuni nai talala.

Mwele nau talala.

TEXT 3

Umulilo nau wama.

Amenshi naya wama.

Icakulya naci wama.

Ubwali nabu wama.

The fire is hot.

The pot is hot.

The water is hot.

The food is hot.

The nshima is hot.

The fork is hot.

The spoon is hot.

The knife is hot.

The pot is cold.

The water is cold.

The food is cold.

The nshima is cold.

The fork is cold.

The spoon is cold.

The knife is cold.

The fire is good.

The water is good.

The food is good.

The nshima is good.

FLIB

Chibemba Lesson Six
(continued)

TEXT 4

Tebulo nali lamba.

The table is dirty.

Amenshi naya lamba.

The water is dirty.

Umupika nau lamba.

The pot is dirty.

Foloko nai lamba.

The fork is dirty.

Supuni nai lamba.

The spoon is dirty.

Mwele nau lamba.

The knife is dirty.

FLIB

Chibemba Lesson Six

NOTES:

- 1 - The format of Lesson Six is slightly different from the format of the previous five lessons. This lesson is divided into four related texts. The Chibemba is given in the left-hand column and the English translation is given in the right-hand column.
- 2 - Verb forms found in this lesson are forms of the verb 'ukuli', the verb of transitory state.
- 3 - The exacting agreement between the subject of the sentence and the verb form should be noted. The full form of 'mwele' is 'umwele', a fact which should aid you in this analysis.
- 4 - These texts illustrate a kind of drill you can use to enhance your practice of pronunciation and grammar.

FLIB

Appendix B¹

Choosing a Language Helper

The following guidelines may be helpful to you in choosing a language helper and in training him to help you. The information here is adapted from BECOMING BILINGUAL, by Donald N. Larson and William A. Smalley (Practical Anthropology, New Canaan: 1972. pp. 86-7).

- 1 - Your language helper should be mature, patient and feel comfortable in the presence of non-Africans.
- 2 - Your language helper must be willing to correct your mistakes. Correcting another person, especially a musunqu, is contrary to Bemba culture. Your helper must feel enough at ease with you to correct you when you are wrong. You will not learn from your mistakes if he will not correct you.
- 3 - Your language helper should not have any undesirable speech characteristics such as a speech impediment or tendencies toward trying to impress people with his "correct" speech. You want to learn to speak like the majority of people do, if your helper does not use pronunciations and structure of

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FLIB

APPENDIX B
(continued)

vocabulary that most Chibemba speakers use you will be labeled as a foreigner as soon as you open your mouth.

- 4 - Your language helper should like to talk but not monopolize conversation.

He should be quite communicative and open with you about himself, his family and his culture. He should enjoy being asked questions without fear of giving incorrect answers. He should be willing to tell you so if he doesn't know a correct answer.

- 5 - Your first language helper should know both Chibemba and English.

Chibemba should be his mother tongue. Monolingual speakers of Chibemba will often help you because you will be forced to speak their language.

- 6 - Your language helper need not be Baptist, nor even a Christian. But he must have an acceptable reputation and social background. One word of caution: people with Roman Catholic backgrounds sometimes have a different religious vocabulary from Protestants' vocabulary.

- 7 - Your language helper should be trained in the methods of FLIB and should be paid for the time he works with you. Ask your language study director or a member of the language committee what the current allowance for paying language helpers is.

- 8 - You should not argue with your language helper. If you doubt his information, check it out tactfully by further questioning of your helper or by asking

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Appendix B
(continued)

another Zambian.

- 9 - You should speak Chibemba with your language helper as much of the time as possible, using English only for instructions and explanations. Sometimes it is useful to discuss various aspects of Zambian culture in English.
- 10 - You should always show your appreciation for your language helper and should always be polite.
- 11 - Discussions of politics should be avoided. You should never appear to ridicule your language helper, his language, his people, his culture, or his country.
- 12 - You and your language helper should take a tea break at the middle of your time together. You should not tire your helper unnecessarily.
- 13 - You must make clear to your helper from the outset the terms of his employment such as hourly wage, hours of language study, duties, working conditions, when he will be paid, etc. You must keep your part of the agreement. Do not hesitate to dismiss your language helper if he is not helpful or is unfaithful in his part of the agreement. It is not a bad idea to get some of the details written down with both of you signing it. Since your language helper is part time help and, actually, temporary, you will not pay National Provident Fund for him. Be sure to explain to him that you

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Appendix B
(continued)

are at times required to be out of town for several days and that he will will be paid for only the actual hours he works for you. There is no sick pay, holiday pay or any other benefits of full time permanent employment.

There are many other people who will be very happy to help you learn Chibemba - and they will do it for nothing! People such as the baker and the butcher were mentioned in the introduction. Almost everyone in the town and the village will be anxious to help once they discover that you are a serious student of their language.

FLIB

Appendix C¹

Recording Procedure

You may be required to record many of the lessons in FLIB yourself, making use of your language helper and the tape recorder and tapes provided by the mission. At any rate, you may want to make some of your own lessons to supplement FLIB. The following recording procedure is helpful and educationally sound in its approach. It is important that your texts be recorded consistently from day-to-day and that the instruction portion be included so you will know exactly what to do with each exercise. For ease of reading and use during recording sessions, the actual procedure is given on the next page.

If your recorder has a level indicator be certain the needle "peaks" at the 100% mark. There is usually a change in color of the background of the meter at the 100% mark, indicating that distortion begins when the needle goes beyond 100%. Recording at this level and speaking in a normal voice into the microphone (yet not too close) will cut down on tape hiss and background noise, enhancing the quality of the playback. You may have to experiment with your machine before learning to record with maximum efficiency and optimum level.

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Appendix C
(continued)

DON'T LET THE TAPE RECORDER RUN YOU. DON'T LET IT GET THE BEST OF YOU OR INTERFERE WITH YOUR LANGUAGE STUDY. Properly used, it is an excellent tool in language study. Improperly used, you will become frustrated and devalue your time with it.

The Zambia Plan
Recording Procedure

This is the beginning of Chibemba Lesson _____.

SECTION ONE - LISTENING

- 1a) Listen first to the entire text, given at normal speed. (whole text, 1x)
- 1b) Now listen to the entire text again, this time with a pause after each sentence. (whole text 1x, with pauses)
- 1c) Listen once more to the entire text, given at normal speed. (whole text, 1x)

SECTION TWO - MIMICRY

- 2a) Mimic the tape as the lines for Speaker A are repeated 3 times.
(Speaker A, 3x each line)
- 2b) Mimic the tape as the lines for Speaker B are given 3 times.
(Speaker B, 3x each line)
- 2c) Mimic the tape as portions of each new phrase are repeated, building up to the repetition of the entire phrase. (New phrases, building from the right end, give each portion 3x)
- 2d) Mimic the tape as whole sentences are given 3 more times. (whole text, 3x)

SECTION THREE - PRODUCTION

- 3a) Mimic the given portion of each phrase, adding the part left out. The entire phrase will be repeated after you complete it. (each phrase, leaving off the last word, last two, etc., repeating each phrase in its entirety after the pause)

SECTION FOUR - ALTERNATION DRILL

- 4a) The tape will take the role of Speaker A, you respond as Speaker B. The text will be given twice. (tape A, pause for response, text 2x)
- 4b) You initiate the conversation as Speaker A. The tape will respond with the lines of Speaker B. The text will be given twice. (tape Speaker B, pause for responses, text 2x)

The Zambia Plan
(continued)

SECTION FIVE - LISTENING

5a) Now listen once more to the entire text, given at normal speed. (whole text, lx)

Repeat the entire text at least one more time before beginning to work on any specific difficulties.

This is the end of Chibemba Lesson _____.